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A study of the relationship between religious belief patterns and measures of social activism

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A STUDY OF THE RELATIONSHIP
BETWEEN RELIGIOUS BELIEF PATTERNS AND
MEASURES OF SOCIAL ACTIVISM

A Thesis
Presented to the
Department of Sociology
and the
Faculty of the College of Graduate Studies
University of Nebraska at Omaha

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Sister Janet Baumert

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Accepted for the faculty of the College of Graduate Studies
of the University of Nebraska at Omaha, in partial fulfillment of
the requirements for the degree Master of Arts.

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CHAPTER I

INTRODUCTION

The radical changes in American theology, in religious attitudes and modes of religious expression, and in the nature of the relationship between religious commitment and particular social issues have shaped the present decade in such a way that the thrust of religious belief is being seriously questioned. Among sociologists involved in the study of religion this is a pervading topic (Berger, 1970; Bouma, 1970; Demarath, 1969; Glock, et al, 1967; Hadden, 1969; Stark & Glock, 1970; Yinger, 1969).

The role of the church in the struggle for social justice is a subject as current as the daily newspaper and yet as ancient as the early Christian dialogues. Societal change has continually spurred reconsiderations of the church's stand on social problems. The contemporary struggle for social justice and the role of the church in this struggle rests not only on denominational positions, developed by the theologians and church leaders, but also on the attitudes of individual church members.

Since Max Weber (Weber, 1958), one of the major concerns of the scientific study of religion has been the question: How do different religious beliefs and moral codes affect human behavior and

social structure? Can types of behavior be traced to the impact of religious values?

It seems in churches today that men are told how they must feel, but not how they must act. Religious beliefs are not automatically reflected in predictable behavior. White (1968) contends that those studies of religiosity which include only personal adherence to a broad category of theological precepts as their independent variable have no room for what the religious factor may in fact be; namely, the normative pressure of interpersonal expectations. However, little research has been done either to support or to refute his contention.

Some research shows, as will be illustrated later, that religious belief can be used as a conceptual framework into which to place data and an objective criterion against which to measure the sub-dimensions of behavior. The tremendous impact of Myrdal's study of American race relations was largely due to the fact that he could make comparisons between the stated norms of the American creed and the actual behavior of white Americans (Myrdal, 1944).

In the present study religious beliefs will be explored in their relationship to activity in regard to social problems. Religious belief is here claimed to be a major determinant of the social behavior of members of Catholic parishes. It interacts in complex ways with other factors but can be examined as a determinant in its own right.

STATEMENT OF PROBLEM

A basic question to ask is: How does one assess the impact of religion on human behavior? Do religious beliefs influence behavior? Determining the impact of beliefs involves discovering causal relationships or at the least correlations between religious variables and other aspects of human behavior and social structure. In order to claim that X causes Y, at least three things must be known, according to the usual criteria (Selltitz, 1959):

1. That X and Y are reliably associated. Usually this is tested by some form of significance testing.
2. That X is asymmetrically related to Y, that is, that the occurrence of Y is dependent on the occurrence of X. This is usually operationalized in terms of temporal ordering.
3. That no other known factors are responsible for Y when other suspected factors are controlled.

The attribution of cause is very difficult in the social sciences primarily because the relevant variables are so often entangled with other factors.

Bouma in a study in which he reviewed all empirical articles appearing in ten major sociological journals from 1960 to mid 1969, and in which religion is treated in some way as an independent variable,

found that out of 185 attempts to establish the impact of religion, only five came close to the criteria of causal inference. However, he says further, taking a second look at the record, it is conceivable that this poor record of the research into the impact of religion reflects more the impossibility of meeting ideal design criteria than it does any real shortcomings of researchers in the sociology of religion. It may be that at this stage of its development the sociology of religion should be less concerned with causal analysis and more interested in simply discovering reliable patterns of relation between religious variables and other phenomena (Bouma, 1970).

Greeley discusses the use of three different models to describe the relationship between religion and society. In the Weberian model religion influences the personality variable of its members and the members in their turn, acting under the influence of their religious values, influence the organization of the social system. A second model, which might trace its origin to the positivist followers of Marx or the functional disciples of Durkheim, would view the influence flowing in the opposite direction: The social system would create certain "need dispositions" in the personalities of its participants, which need dispositions would in their turn lead to certain kinds of religious activity and belief. In the first model religion is the independent variable, in the second it becomes a dependent variable. A third model would view religion as neither necessarily an independent variable nor

necessarily a dependent variable; rather it would see religion as a "correlate", as a "predictor" variable which is perhaps independent and perhaps dependent; but whose precise causal influence must be determined in each correlation and not as a matter of general principle. In this view a person's religion could influence his personality organization which in turn would influence the role he plays in the social system. On the other hand, the role he plays in the social system could shape the value system he espouses and in turn affect the religious belief he professes. In such a model the relationship between culture, personality, and society are recognized to be so complex that the sociologist is extremely hesitant to generalize about the direction of causality. His more immediate concern is prediction (Greeley, 1963).

My concern is with the third model and the view in which a person's religion could influence the role he plays in the social system. I wish to attempt to add to the exploration of the question of the relationship between religious beliefs and correlative behavior; certain types of religious beliefs related to certain types of behavior I refer to as social activism. Among scholars it has been recognized that there are multiple types of religious belief and that types of religious belief comprise an independent and valid dimension of religiosity.

THE BELIEF DIMENSION

Religious beliefs are propositions of an essentially cognitive nature which an individual accepts as true. Rokeach defines belief as any simple proposition, conscious or unconscious, inferred from what a person says or does, capable of being preceded by the phrase "I believe that..." (Rokeach, 1970). He says further that each belief is conceived to have three components: a cognitive component, because it represents a person's knowledge, held with varying degrees of certitude, about what is true or false, good or bad, desirable or undesirable; an affective component, because under suitable conditions the belief is capable of arousing affect of varying intensity centering around the object of the belief, around other objects taking a positive or negative position with respect to the object of belief, or around the belief itself, when its validity is seriously questioned, as in an argument; and a behavioral component, because the belief, being a response predisposition of varying thresholds, must lead to some action when it is suitably activated. The kind of action it leads to is dictated strictly by the content of the belief. All beliefs then, are predispositions to action (Rokeach, 1970).

Another definition of religious belief in line with the above discussion is this: If an attitude is "a state of readiness for motive arousal" or "an enduring organization of motivational, emotional,

perceptual, and cognitive processes with respect to some aspect of the individual's world" (Scott, 1968), then the concept of religious belief used in this study refers to this complex of qualities related to specific cognitive sets associated by the actor with his conceptions of a creed, a code, and a cult that express for him his understanding of and feelings about what has ultimate meaning.

Among contemporary Christians there is great variation of religious belief and a number of ways to measure religious belief. The research done by Glock, Stark, and associates (Stark, Glock, 1970) measuring religiosity, it seems was done in terms too narrow to be defined as religious belief as such. It included only five themes: God is Father; Christ is Son and Savior; the devil is the punishing agent of sin; miracles evidence supernatural intervention; and heaven is the refuge and reward for those who persevere. This measure, although it can have positive responses from Christians across all denominations, does not measure religious belief so much as a feeling of security about divine intervention. This set of beliefs, it seems, separates out not the most religiously oriented, but rather those among the religiously oriented whose belief operates to prevent them from discovering the reasons for their own behavior. Calling it religious belief cuts off the possibility of exploring the relationship between religious commitment and social action except by defining such commitment as secular instead of sacred.

With the sophistication of American theology, which is not in isolation from Western culture generally, many other dimensions need to be added. One general influence on American theology has been the this-worldly emphasis of modern culture, its concern with this life and its fulfillment rather than with life beyond death. Correspondingly, the central axis of religious concern has shifted, from the matters of ultimate salvation, or judgement or justification before God in eternity, and of heaven or hell, to questions of the meaning, necessity or usefulness of religion for this life, be it for self-fulfillment and self-integration, for ethical norms and moral efficacy, etc. Another shift of theology is in Christian ethical concern from personal holiness to love of the neighbor as the central obligation, if not the essence, of Christianity. Consequently, recent Christian ethics has been more concerned with a man's attitudes and behavior in relation to his neighbor in the social community than it has been with the problem of his personal vices. The demand for the purity of doctrinal belief, and the demand for personal holiness have tended to recede, at least among the more serious and thoughtful Christians, so that love of the neighbor has become the central Christian motivation (Gilkey, 1967).

However, a few movements that cross the lines of all denominations such as the charismatic or pentecostal movements, scientology, transcendental meditation groups and others have taken another look at the experiential aspect of religious practices. There is usually a

community of some kind involved so that the love of neighbor focus is not lost sight of.

Neal (1970), has devised a scale of religious beliefs based on the above two orientations; namely, the transcendent or pre-Vatican II beliefs and the immanent or post-Vatican II beliefs. They are called pre-Vatican and post-Vatican in that they contain formulations of beliefs accepted as standard and central prior to or since the Second Vatican Council of the Roman Catholic Church. This scale seems to fill the gap found in Glock and Stark's criteria; that is, it takes into account the immanence of God, the belief that God acts in history, that God speaks to us through human encounter. Neal's scale also includes emphasis on the Church as a community of believers, the importance of ecclesiology in the full scope of belief. Neal also includes the transcendent as well as the immanent aspects of belief, which Gilkey seems to ignore when he states that the love of neighbor has become the central motivation of Christian belief (Gilkey, 1967).

Using Neal's scale as the model and the theologies of the pre and post Vatican Council (The Documents, 1966), the characteristics of the transcendent-oriented beliefs or pre-Vatican II beliefs and the immanent-oriented or post-Vatican II beliefs are here defined as:

Pre-Vatican II beliefs:

(1) A dualistic view and pattern of life

a) emphasis on the salvation of the soul

- b) seeing the material world as basically evil
 - c) interest in the legal-spiritual requirements for salvation -
the norms for judgement and justification
 - d) disinterest in worldly progress
- 2) An acceptance of the exclusive and hierarchical nature of the Church
- a) seeing the Pope, the head of the Church, as the highest authority regarding salvation, faith and morals
 - b) seeing the institutional Church as the only source of the means of salvation: grace, guidance, and forgiveness
- 3) An emphasis upon God's transcendence
- a) God as fundamentally above and beyond the world and its history
 - b) God as available to human contact only through the Church or in moments of prayer

Post Vatican II beliefs:

- 1) A more integrated view of religion and daily life, of soul/body
 - a) emphasis on man as person, as responsible for his relation with others as caretaker of God's creation
 - b) seeing the material world as God's good creation, the arena of God's plan for man

- c) commitment to the proclamation and achievement of the promise of the Gospel, a message that breaks cultural barriers and provides the norms of love and service
- 2) An emphasis on the Church as a community of the faithful and a sign to the world
 - a) seeing oneself as part of a community of belief, a community which attempts to exemplify the pattern of life proper to a redeemed people
 - b) seeing the Church community as carrying a responsibility for remaking the world, leading it to Christ through improving the social order and developing humanity
- 3) A view of God as immanent as well as transcendent
 - a) God acts in history, through people
 - b) God speaks to us through human encounter
 - c) God invites human response; creative thinking and acting in and with the Christian and world community

SOCIAL ACTIVISM

The behavioral dimension I wish to measure is referred to as social activism, or the involvement of the believer in the social,

economic and political arena addressing social problems in particular. There is still a battle within the churches concerning activism or lack of it. One side says that the Christian church should be involved in the struggle of today's poor in the city and on the farm, should be at the side of the delinquent, the racially oppressed, the politically exploited. The other side says the church should love these people but should not become involved in the politics of their problems. Each side has a theology to back it. One group simply wants the church to stay out of politics, believes that religion should focus on a world beyond this one, on an inner or spiritual life separated from political conflict. Another side is bent on moving toward a more direct role in supporting and inducing social change.

Richard Niebuhr in his work, Christ and Culture reviews the historical backdrop of the church's involvement in the problems of the secular world. There are two extreme positions (Niebuhr, 1951): one views the church as separate from and in opposition to societal institutions, while the other sees a fundamental agreement between the church and societal institutions. From the latter point of view, human progress and Christian salvation are in basic harmony. Between these two polar-types are three other positions which seek to relate the church and societal institutions. First, the church is considered to be "above" society; that is, the church, through Christ, enables men to achieve a

new society which human effort alone cannot attain. Second, the church may coexist in tension with society. Christians are simultaneously citizens of two worlds and must give obedience to both God and the laws of society. Finally, church and society are understood as separate and opposed but the proper role of the church is defined as the reformation of society and its institutions. Of course the position of the church has seldom been realized in practice, but the church's position has been posited as an important guide for the attitudes and conduct of members.

Relationships between belief and behavior are often obscured, ignored, or denied. At times when social structures fall far short of providing for human needs, the relationship is more immediately observable. The reason for this is that people have to give themselves and others reasons for wanting to keep things as they are or to change them, to provide or be provided with motivation to make the efforts this change demands. This process increases the awareness of the claimed relationships. "Depending upon the kinds of pressures they face at such times, people are stimulated to formulate or choose new expressions of basic meaning in means-ends type relations to guide action, while others are stimulated to reaffirm more obscure symbols to prevent meanings and motivations from surfacing and calling for change" (Neal, 1970).

In the fifties the immanent or "this-worldly" reform focus was defined as "secular" rather than sacred. In the sixties, the inability to respond adequately to problems of human misery, which were demonstrated to exist but curable, began to overwhelm people as really calling for dedicated response and risk. As people began to discover that social problems of poverty, human rights, and violations of peace are solvable, but only at the price of one's own security, advancement, and safety, the spiritual roots of caring became something to contemplate and to recognize as rooted sometimes in values beyond self-interest, group-interest, and whatever other name one used for the achieving of advantage against the other. This brings the religious factor to the fore in a "this-worldly" direction.

As the new theologies developed, some persons were stimulated by them to respond with creative energy, some to become or remain neutral, and others to resist; but among those who resisted, a significant number repudiated the new theology and held on to earlier formulations which did not address current social conditions.

REVIEW OF THE LITERATURE

The evidence showing a relation between religious belief and behavior in regard to social issues or social activism is scarce. However, the following studies do shed light on the problem. Glock, Ringer and Babbie (Glock, Babbie, 1967) found that church involvement, referring to activity in church functions, is not related to social ideologies. "Whatever their motivation for becoming more or less involved, parishioners' actual involvement appears neither a source nor a consequence of their agreement with the Church on ideological matters" (Glock, Babbie, 1967).

In a study of college students, (DeJong and Faulkner, 1967), relationships between religiosity and approval of involvement of the clergy in social action movements varied according to whether students were Catholic, Protestant, or non-members. Forty-five percent of the Catholic students approved of clergy involvement, 70% of the Protestants, and 61% of the non-members. Another study (Fendrich and D'Antonio, 1971) found no evidence of a positive relationship between orthodoxy and religious activism.

Two studies have found a negative correlation between orthodoxy and militancy. One of these (Marx, 1967) was with a national sample of blacks, for whom militancy at least was presumably especially

salient. The other is a study using a sample of students from nine private liberal arts colleges (Eckhardt, 1970).

In a little different area of study, Stouffer in his Communism, Conformity, and Civil Liberties, (Stouffer, 1955) finds that church-goers generally, and active ones in particular, are less civil libertarian than are non-church-goers. There is no evidence that the church experience per se produced the anti-civil libertarian attitudes.

Lenski attempts to deal with civil libertarianism in his study of Detroiters (Lenski, 1961), and some of his data suggest that the effect of religiosity differs among Catholics as contrasted with Protestants. Lenski's Catholic sample seems to confirm Stouffer's findings, while high religiosity among Protestants appears to result in more civil libertarianism.

A study using measurement of belief (Janowitz and Segal, 1967) reports that conservative politics and conservative beliefs are associated.

Two comparative studies (Triandis, et al, 1965 and Smith, et al, 1967) report that differences in religious belief are a source of social distance.

More directly related to my research question are two studies using belief scales. Kristin Wenzel devised a research study to examine the relationship of an individual's religious beliefs with the

types of missionary attitudes held toward Black Africa (Wenzel, 1971). She hypothesized that the more religious beliefs are characterized by the conservative dimension, the more will missionary attitudes be characterized by a colonial orientation. And the more religious beliefs are characterized by the liberal dimension, the more will missionary attitudes be characterized by an accommodative orientation. Wenzel defined conservatives as those individuals adhering to the conventional religious beliefs in vogue before the advent of historical Biblical criticism and the so-called "modernist" movement. Four subtypes of religious belief were identified with this conservative dimension: other-worldly, fundamentalist, conventionalist and religiocentrist orientation. Liberals were defined as those who have adapted their religious opinions to the recent discoveries of history and science. The four subtypes of religious belief corresponding to this liberal dimension were defined as inner-worldly, modernist, liberalist and ecumenist orientation. The accommodative and colonial missionary attitudes were based on the support or non-support of the desire of missionaries to relate the gospel to the indigenous social patterns of the people who want greater self-determination.

A major finding of this study was the existence of significant correlations between all the subdimensions of religious belief and missionary attitudes. When the scores of the four subscales of

religious belief were summed to form a combined religious belief scale score for each respondent and these combined scores were cross-tabulated with the missionary attitude scale scores, the relationship remained statistically significant. Another conclusion concerns the question of the consistency of liberal or conservative thought in religious belief across a number of issues. The finding that where a group entertains liberal attitudes toward one social issue it will also tend to have compatible orientations toward other social issues was generally supported. However, when a group was dichotomized on a particular variable (e.g., religion, age, etc.), the differences, though noticeable, were not always statistically significant.

A second study using belief scales, from which this study devised its measurement of belief, is one by Neal (Neal, 1970). Her study was based on the relation between religious belief and structural change in religious orders. In 1965 Vatican Council II promulgated a document entitled The Decree on the Renewal of Religious Life of Vatican Council II, which was an invitation to religious orders to update their life and work to bring them in line with the times. Neal's research examined the responses of religious orders of women in the United States to the Decree of Renewal, which is defined in the study as a pressure to change the structures of the orders. The survey expanded into a study with participants made up of the total membership of religious orders in the United States. The survey was conducted in

1967 in the form of a questionnaire sent out to a population of 157,000 sisters and responded to by 88% of those contacted. Neal demonstrated that religious belief is a significant factor in establishing the definition of the situation which constitutes for believers the framework from which one makes the choices that result in changed social structures. She claimed that religious belief is a major determinant of the social behavior of members of religious orders.

The content for the belief scales were based on the documents of Vatican II. To these were added the basis of the theologies of the fifties, which were the background for the new directions of the Council. Items were then generated which expressed the themes of the pre- and post-Vatican orientations. A large relationship between belief and change was found, not only in the direction of resistance to change but in the direction of initiating change.

Since 1967, besides the analysis of numerous subsamples randomly selected from the population of the Sisters' Survey, many other populations have been studied using these same scales, including an international order, provinces of priests, a national sample of contemplatives, and some groups of lay men and women. Each time similar relationships appear with indicators of age, education, and other standard census data as well as with readiness to respond to change.

CHAPTER II

THEORETICAL FRAMEWORK

The two studies mentioned at the end of the last chapter come closest to the way I wish to address myself to religious belief and social issues. I wish to hypothesize that religious belief is a major determinant of the social behavior of members of Catholic parishes, that polarization in regard to the activity of church members in social problems is rooted in religious beliefs. In the last decade to be "involved" was the thing to do. Pronouncements of the church reinforced this attitude. Yet only a minority of church members, as well as church leaders, responded to the urging of the directives. The over all impression given, however, was that all were lost in the "involvement" syndrome. Little research can verify or refute this contention. In the seventies when the "social issue" is defined in different ways by many different groups, and after the actual experience of the human limitations and frustrations in dealing with the problems of justice and injustice, the actual "how" of involvement is being seriously questioned. The polarization has not been lessened between those who do and do not get into the act of alleviating social problems; and those who participated in types of protest, such as marches, sit-ins, etc., have resorted to quieter ways of influencing social change.

PREDICTED RELATIONSHIPS

This study predicts that those who have a dualistic view and pattern of life, who have a transcendent oriented belief system, which I am also defining as pre-Vatican II belief system, would not be motivated to join in actively to alleviate social problems. There would be less activity manifested for the pre-Vatican II believer in the social activism sphere of behavior.

Likewise, those who have a more integrated view of life, who have an immanent oriented belief pattern, which I am defining as post-Vatican II oriented, would be more involved in social activism kinds of behavior, as defined in Chapter I.

The Catholic parish is a proper object of research because it has been the focus of the belief system and the root of the belief system of Catholic people in this country. It has also been in the midst of the attempts at renewal called for by the Second Vatican Council, which is the source of the post-Vatican II belief system, as I have been defining it. It is expected that those older in age and parish experience would also have more familiarity with the pre-Vatican II belief patterns and be slower to accept new patterns.

It is expected that those in a higher social class, as denoted by education and income, would have the means necessary to involve

themselves in social problems and would have a greater understanding of ways of alleviating them. It has been discovered that the higher the social class, the greater the degree of participation in voluntary associations.

SPECIFIC HYPOTHESIS

The more religious beliefs are characterized by pre-Vatican II beliefs, the less activity will be shown in the social activism sphere of behavior and conversely the more religious beliefs are characterized by post-Vatican II beliefs, the more activity in the social activism sphere of behavior will be manifest.

There is a positive relationship, then, between post-Vatican II beliefs and high social activism.

CHAPTER III

RESEARCH DESIGN

The objective of this research is to test the general hypothesis that belief patterns have an influence on social action behavior. The working universe for this study is composed of the Catholic population of Omaha. According to 1968 figures there are approximately 188,686 Catholics in Omaha, in 44 parishes. Ten parishes were randomly selected from the 44. This cluster sample provided a differentiation of area in Omaha as well as socio-economic differentiation. Ordinarily strict random sampling would make hypothesis testing more sound and valid. But because of the distribution of parishes in Omaha in all of the socio-economic areas and the parish structure upon which individual Catholics base their faith life, cluster sampling was chosen. Each of the pastors of these 10 parishes was contacted and asked for permission to use the parish membership list as a source from which to obtain a random sample of names (Appendix A). The number of names from each parish list was based on the total population of the parish. The original sample was 200 so that a percentage of each parish was obtained based on the total sample chosen (Appendix B).

DATA COLLECTION

Data were gathered by the author with a minimum of help from three women who are members of the Catholic Commission on Human Relations. Letters were sent to each person explaining the study and telling of a contact by phone that would be made within the week (Appendix C). Appointments were then made with each person who agreed to the interview. The interview schedule (Appendix D) consisted of three scales, the religious belief scale, the organizational membership scale, and the issue involvement scale. In addition, there was a list of questions of general nature, such as age, education, etc. Each of the scales could have been self-administered; however, because of the possibility of the danger of misunderstanding the procedures of the organizational membership scale and the issue involvement scale, as well as the importance of discussing the belief items, it was decided that a personal interview would be more effective.

Time required to complete a single interview varied from twenty minutes to an hour and a half, with the average being about forty minutes.

Because of various difficulties in arranging contacts in some parishes, a substitute for each person not contacted was obtained using the list of random names from the parish membership list. In all

280 letters requesting a time for interviewing were sent. Three of these turned out to be duplicates. There were 44 refusals after a phone contact, 5 could not be contacted because the name and/or address was non-existent, 7 had their phones disconnected, 2 had moved, 14 did not answer after repeated calls. One questionnaire was judged invalid because the person interviewed was retarded; an appointment was made with 4 individuals but when the interviewer arrived for the appointment, no one was home; 4 people were too busy to arrange a time, and 15 were not able to be interviewed because of the inability to make an appointment. For those who refused, 32 were asked if they would fill out the questionnaire if it were mailed to them. Thirteen of these were returned, two of which were blank, and one was not complete. The total sample was 227; with 43% refusals and 57% returns. The three individuals who helped me completed 19 interviews among them; ten questionnaires came through the mail and were usable; The researcher completed 130 interviews.

RESEARCH INSTRUMENT

Pre and post-Vatican II beliefs were defined in the section on the belief dimension. A 23 item scale was devised with nine (9) post-Vatican

II items and fourteen (14) pre-Vatican II items. Some of the items were taken from the Neal scale and others were devised by the researcher. To assure a true interval scale the Thurstone method of producing an equal appearing interval scale was used. An eleven point scale was used on which 35 judges placed 100 items, 50, pre-Vatican II and 50 post-Vatican II along the scale according to whether they were least Vatican II or most Vatican II oriented. The dispersion of the judges' responses were calculated and 23 items were included in the final questionnaire based on the size of the standard deviations of each judged item. A five (5) point scale was then used for each item, (Appendix D, p. 54). A low score (the lowest score possible was 23) indicated a pre-Vatican II orientation. A high score (the highest score possible was 115) indicated a post-Vatican II orientation.

Liberalism
 Activism is defined as degree of membership in organizations and involvement in issues. The organizational membership scale is based on Chapin's Social Participation Scale (Miller, 1964). It is a general scale of participation in voluntary organizations of all kinds, professional, civic, and social (Appendix D, p. 54). It is used when the total participation pattern is an important variable. This is a Guttman-type scale with reproducibility coefficients of .92 to .97 for groups of leaders. The five components are (1) member, (2) attendance, (3) financial contribution, (4) member of committees, (5) offices held.

These components measure different dimensions: intensity of participation by Nos. 2,3,4, and 5; extensity by No. 1. Also, rejection-acceptance in formal groups is measured by Nos. 1,4, and 5. Social participation is measured by Nos. 2 and 3. My interest is in the total participation pattern. Total scores range from 0 to 375. With 25 listed organizations and a possibility of a score of 15 for each organization, 375 is the total,; however, it is not probable that any one could be that organizationally involved.

[Another measure of ¹¹⁶activism that is used is the issue involvement scale (Appendix D, p.54). It is a scale based on the discussion of political participation by Milbrath (Milbrath, 1965). He states that political participation is often spoken of as being cumulative; persons who engage in one political action often engage in others as well. The cumulative characteristic arises from the fact that persons who engage in the topmost behaviors are very likely to perform those lower in rank also. He devised a hierarchy of political involvement from which the concept of cumulation is derived. His hierarchy of involvement went from exposing oneself to political stimuli to holding public and party office.

In this study the participation level varies from reading of books and articles to the organizing of drives, programs, working as a volunteer, and serving on committees. Scoring is similar to the Chapin

scale with a range of total score from 0 to 285. With nineteen (19) items, each of which could total to fifteen (15), the total possible score could be 285. However, again it is not probable that one person would get the maximum number of points.

RELIABILITY

In order to assess what confidence can be placed in the research instrument, the data gathering techniques, and the findings, it is important to estimate the degree of reliability present or the extent to which the variation in the scores might be due to inconsistencies in measurement.

The number of items on the organizational membership scale and on the issue involvement scale could have affected response. Some respondents had to be assured that they did participate, even if it was only to read and talk about an issue. The interviewer often had to relieve the fears of those who were intimidated by the long list of issues. If these fears were not handled the result could have been refusal to fill out the scale at all. The score of 0 on the issues scale could have resulted from the negligence of the interviewer.

Since the interviews took place at the end of the school year, many people were very busy with end of the year activities, some were

planning vacations and graduations. This contributed to hurried responses and also limited respondents in some cases to less busy people.

Since names were taken from parish files, which are not always renewed year by year, a number of Catholics are not included in parish files. This could have accounted for the fact that only 21% of the sample were 19 to 30 years of age.

The questionnaire was pretested on some 35 individuals who were also members of Catholic parishes. However, the individuals were selected from a smaller area range of the city. A more extensive pre-test could have contributed to the stability of the instrument.

VALIDITY

A question of importance is whether or not the scales actually achieved their objective. First, are these measures consistent with other instruments measuring the same phenomena? Secondly, do the measuring instruments relate logically to the concepts and theoretical structure employed in this study?

The belief scale resembles scales used in other research. Despite the effort to produce an interval scale the inconsistency of

response to some items showed that a further use of the scale will have to begin by refining the language in some of the items. A further discussion of this will come in chapter IV.

The Chapin scale has been used extensively, but for the purposes of this study, the issue involvement scale was a better measure of social activism and more consistent with the definition of social activism. A similar scale was used on a sample of women religious in the Midwest this past year (Schwierkert, 1972). The activity was divided into three components, spectator activity, promotor activity, and actor. The highest percentage of activity was in the spectator component. There was a 64% difference between spectator and the other two components. Twenty-three percent of the respondents had no action compared to 24% in the present study. A test of the cumulative properties of the Schwierkert scale showed only a 3% to 5% error.

DATA ANALYSIS

The belief scale was constructed to meet the requirements of interval scales. The scale consisted of multiple items which were designed to measure a single concept by summing the values of each item. The responses to each item were given values from 1 to 5. The

scoring took account of reversals in question direction. A "strongly agree" on a ^{liberal} post-Vatican II item yielded a score of 5, while on a ^{conservative} pre-Vatican-II item, it yielded a score of 1. The summated scores of respondents could then permit ranking and measurement of degrees of difference between scores, the higher the score, the more ^{liberal} post-Vatican-II oriented, the lower the score, the more ^{conservative} pre-Vatican-II oriented was the respondent.

The organizational membership and issue involvement scales are cumulative scales. Total scores reflecting the degree of participation, a high score indicating a high degree of participation and a low score reflecting the opposite.

The hypotheses are statistically tested by using the chi-square test. The chi-square test is a very general test which can be used whenever a researcher wishes to evaluate whether or not frequencies which have been empirically obtained differ significantly from those which would be expected under a certain set of theoretical assumptions. The test has many applications, the most common of which are contingency problems in which two nominal-scale variables have been cross-classified. In this study the existence of the relationship between belief and activism is tested by means of applying the chi-square test to the cross-classified scores.

The level of significance is set at .05. (Blalock, 1960). If the hypothesized relationship reaches the .05 level of significance or greater, the decision is made that the hypothesis is supported.

CHAPTER IV

PRESENTATION OF FINDINGS

[SCALE RESPONSE CHARACTERISTICS]

Ten parishes in Omaha were selected. Population ranged from 1215 to 8000 people. Names were selected randomly from parish lists; 159 people were interviewed. [According to the definition of *pre-Vatican II* beliefs and the division into high, medium, and low of the total scores, 25% of the sample have *pre-Vatican II* belief patterns or are low on the scale; 25% are *post-Vatican II* or high on the scale.] Circled items (Appendix D, p.54) are post-Vatican II in emphasis. The remaining are pre-Vatican II in emphasis.

A similar study using the entire population of the archdiocese of Omaha has a sample of 500 (Burbach, 1970). Using a similar measure of religiosity based on pre-Vatican II and post-Vatican II belief patterns, results show that 25.7% are pre-Vatican II oriented, while 13.1% are post-Vatican II oriented. The sample of this study included the rural population of the diocese, which is usually shown to be more conservative than the urban population. This could be one reason for the lower percentage of post-Vatican II believers.

Taking some isolated belief items we see some inconsistency of response, which probably accounts for the large group of respondents in the middle range. The belief that authority in the Church should be shared by hierarchy and laity has an 84% agreement (a post-Vatican II item), while 63% believe that the authority of the Church must be obeyed at all times. The item that states that the Church should stick to religion and not concern itself with social and economic problems has a 57% disagreement. But there is almost even division among those who think that the pulpit is a place to discuss political and social matters and those who do not. Ninety-two percent believe that Christians should be involved in bringing justice to the world while 66% agree that the Church has no commitment to the secular world and 14% are not sure.

Twenty percent agree that getting too involved in politics and social movements can be a danger to salvation, 37% don't think the Church has a share in the responsibility and guilt for present world conditions, and 12% are not sure. While 71% agree that Christians cannot be effective unless they respond to social and political conditions, 14% are undecided about it.

The emphasis on the salvation of the soul and the legal-spiritual requirements for salvation seem to be more prevalent than the opposite trend, as exemplified in some of the responses. Fifty-nine percent

agree that the fundamental requirement of Christianity is to keep beliefs free from error and personal life free from vice and 71% agree that salvation depends on availing oneself of the graces through the Mass and the sacraments.

The liturgical changes were a topic of heated discussion. Thirty-one percent think the changes are a radical departure from the true tradition of the Church and 11% are undecided. Item 26 and 31 proved to be weak measures because of their ambiguity.

ORGANIZATIONAL MEMBERSHIP SCALE

[The organization scale is a Guttman-type scale. The five components are (1) member (2) attendance, (3) financial contribution, (4) member of committees, and (5) offices held. The first component measures the extensity of participation. Numbers 2, 3, 4 and 5 measure the intensity of participation. There is very little participation in formal organizations in the population sampled. Extensive participation is measured at 3%, intensive participation at 8%. Eighty-nine percent of the sample has no participation.]

Parish related organizations have the highest degree of the 11% total participation with 3.5% participation. The business and professional organizational and the civic-political organizations each have

2.4% of the total. Recreational groups are next and the least degree of participation is in the human rights type groups, such as the Nebraska Civil Liberties Union, Friends of National Welfare Rights, etc. This demonstrates the conservative nature of the population.

The single organization with the largest number of the sample participating is the PTA with 33% of the sample active. Parish men's and women's groups and St. Vincent de Paul society, a group which aids the parishioner's poor, each has 34% of sample active. Two organizations have no participation; Nebraska Civil Liberties Union and Friends of National Welfare Rights.

ISSUE INVOLVEMENT SCALE

[The issue involvement scale has five components: (1) read books, articles, study legislation, (2) discuss with family, friends and groups, (3) distribute literature, make posters, wear buttons, use stickers, (4) contact public leaders, take public stand, allow name to be used, contribute money, and (5) organize drives, programs, work as volunteer. Components 1 and 2 measure passive participation. Numbers 3, 4 and 5 measure a more intense participation. The data show that there is 76% involvement of the respondents in the issues measured; 61% of that participation is passive, the other 15% is added

degrees of action with 1% being total participation measured by the total score 15. Non- or latent participation is totaled at 24%. 75⁺

The issues that have the highest degree of participation are abortion, peace, drugs, politics, religion, and pollution. Abortion has 93% participation, but 84% of that is passive, meaning that there is a lot of reading and talking about an issue but not much else. Only 7% had no participation. This issue was a topic of sermons and articles in both the Catholic and local papers during the time of the interviews. This did influence the response pattern.

Issue number 66 (peace, war, Vietnam) followed the same pattern with 87% participation and 75% of that passive. The drug issue had the same percentage of participation with a lower degree of passive participation (69%). The opening of some new drug centers in the area, whereby there were vehicles of action available, possibly influence the response.

An interesting finding concerning the political issue is that with the 86% participation only 28% was merely passive, but there was a larger percentage of non or latent participation than the abortion issue, for example. The primary elections fell during the period in which the interviews were being conducted, influencing the response.

Item number 70 (Religious, ecumenical, Church reform) yielded an 85% degree of participation. The belief item which states that Church members should devote their time and energy mainly to

activities sponsored by Catholic groups had a 74% disagreement level. This corresponds then to the ecumenical and church reform aspect of this issue.

The issues with the lowest amount of participation were senior citizens, women's rights, and the Third World issue. Only the latter issue had a larger percentage of non or latent participation than total participation. Many respondents had no knowledge of the term Third World.

The scale itself has limitations: for example, component number 3 did not seem to be broad enough to include a degree of involvement to move from passive to more active participation. For some, involvement in component 4 and 5 would not necessarily need to include component 3. Some respondents commented that they did engage in banner waving and picketing, which component 3 seemed to connote to them. Possibly contributing money could have been included in the third component.

A similar scale was used on a sample of women religious in the Midwest this past year (Schwierkert, 1972). The activity was divided into three components, spectator activity, promotor activity, and actor. The highest percentage of activity was in the spectator component. There was a 64% difference between spectator and the other two components. Twenty-three percent of the respondents had no action compared to 24% in the present study.

In the Schwierkert study action protesting abortion had the highest percentage of involvement. Whereas political activity was fourth in the present survey, it was seventh in the Schwierkert study. As in this survey Third World or developing nations had the lowest involvement. The two samples, although quite different, yielded similar results. An analysis of this finding could be the subject of a further study. A test of the cumulative properties of the Schwierkert scale showed only a 3% to 5% error.

POPULATION CHARACTERISTICS

[Of the total sample 21% ranged from age 19 - 30, 38% from 31 - 45, 20% from 46 - 55, and 21% 56 and over. The mean age is between 36 and 45 with 27% of the sample in this group.] Of the 25% who had a low score on the belief scale 3 were 19 - 30 years of age, 12 are 31 - 45, 15 are 46 to 55, and 10 are 56 and over.

There were fewer young people who had high scores in the organizational membership scale (5 out of 29) and in the issues scale (8 out of 39). The other age ranges remained quite similar as to general activism.

[The data indicates that the most ^{liberal} ~~post-Vatican-II~~ believers, according to high score on the belief scale, are those 19 to 30 who are

42% of those in that age group. However in the organizational membership scale the highest scores are in the 31 to 45 age range who make up 21% of those in that age group. For the issues scale the highest scores go to the 46 - 55 age range; 37% had high scores. }

Sixty per cent of the population ^{was} ~~is~~ female and 40% ~~is~~ male. } Every effort was made to interview the male resident but timing demanded that interviewing take place in the morning and early afternoon when most men are employed, as well as in the evening hours. Men seemed to be a bit more post-Vatican II oriented than women with men having 26% high scores and 23% low, while women had 25% high scores and 26% low. Men are also more active than women. Twenty-two percent against 15% had high scores on the organizational membership scale and 25% against 24% on the issues scale. The difference is not too significant when you consider that 53% of the sample is employed, 40% of whom are men.

{ Fifty-nine percent of the population has a highschool education, 33% a college degree and only 8% post graduate work. Of this 8% no one had a low score on the belief scale. Of the 33% who had a college degree only 6 respondents or 13% had a low score on the belief scale, while of those with less than a college degree, 35% had a low score. This shows that those higher in education are more liberal or post-Vatican-II-oriented than those with less education, as was expected. }

[As also was expected, figures showed that those with higher education were more involved in social issues as measured by the issue involvement scale. Of the 8% with post graduate work no one had a low score on the scale. Only 8 respondents or 15% of those with graduate degrees had a low score, while 34% of those with less than a college degree had a low score on the issue involvement scale. The percentages are similar for the responses on the organizational membership scale.]

Twenty-five percent of the respondents have been in their parishes from one to five years, 47% from 6 to 15 years, and 22% 16 and more years. Figures show that the longer a person is a parish member, the more conservative is his belief pattern, or the more pre-Vatican II belief oriented. Of those who have been in the parish from one to five years, 4% have low scores on the belief scale, 29% of those 6-15 years and 38% of those 16 and more years. Percentages were not significant in relating the number of years a person is in a parish and his participation in organizations or issues.

Regarding income of the respondents, 21% make over \$15,000 in annual income; 31% fall into the 10 to \$14,000 category. Thirty percent make from 5 to \$10,000 annually, while 11% make from 3 to \$5,000 a year. The mean income is between 5 and \$10,000 annually. Comparing it with the mean family income of the city of Omaha in

general (\$10,208), it is a bit lower. As was expected those with higher income were more liberal or post-Vatican II in beliefs, percentages ranging from 15% of those in the over \$15,000 category with a low score to 70% of those in the 3 to \$5,000 category. In the organizational membership scale percentages ranged from 9% of those in the over \$15,000 category with low scores to 31% of those in the 3 to \$5,000 category. Percentages on the issue involvement scale ranged from 15% low scores to 58% low scores.

HYPOTHESIS

The hypothesis to be tested is: the more religious beliefs are characterized by per-Vatican II beliefs, the less activity will be shown in the social activism sphere of behavior, and conversely the more religious beliefs are characterized by post-Vatican II beliefs, the more activity in the social activism sphere of behavior will be manifest.

[The general hypothesis is supported according to the chisquare test of significance for the cross tabulations of the total scores on each of the three scales. Of the possible range of 23 to 115 for the belief scale, the actual range was from 59 to 109 with a mean of 85.2 The scores were divided between high, medium, and low according to quartiles;

high scores, then, ranging from 95 to 109, medium scores from 77 to 94, and low scores from 59 to 76.

Of the 375 point total for the organizational membership scale, which total, as mentioned in chapter II, is not likely, the range of respondent scores was 0 to 64 with a mean of 12. Divided according to quartiles gave a high to scores 23 and up, medium to scores 3 and 22, and a low to scores 0 to 2.

Again, a 375 point total for issue involvement was seen as unlikely. The range was from 0 to 122 with a mean of 45. High scores ranged from 63 to 122, medium from 29 to 62, and low from 0 to 28.

There were 18 respondents who had a score of 0 on the organizational membership scale while only 3 had a score of 0 on the issue involvement scale. As has been mentioned earlier the score of 0 could have resulted from the negligence of the interviewer.

Table 1 shows that crosstabulation of belief and organizational membership results in significance at the .05 level. Crosstabulation of the issues scale shows significance at the .01 level. Both results indicate that there is a relationship between belief and activism as defined supporting the hypotheses. (Tables 1 and 2).

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Age Pattern
TABLE 1
Belief in Need for Social Chg
Belief Patterns and Organizational Membership

		Belief Patterns							
		High	%	Med.	%	Low	%	Total	%
Organizational Membership	High	11	(6.9)	16	(10.0)	2	(1.3)	29	(18.2)
	Med.	24	(15.1)	48	(30.2)	24	(15.1)	96	(60.4)
	Low	6	(3.8)	14	(8.8)	14	(8.8)	34	(21.4)
	Total	41	(25.8)	78	(49.0)	40	(25.2)	159	(100.0)

Chi-square = 10.53
 p. 05

acc 25-
TABLE 2
Belief in Need for Soc. Chg
Belief Patterns and Issue Involvement

		Belief Patterns							
		High	%	Med.	%	Low	%	Total	%
Issue Involvement	High	16	(10.1)	17	(10.6)	6	(3.8)	39	(24.5)
	Med.	18	(11.3)	46	(28.9)	15	(9.5)	79	(49.7)
	Low	7	(4.4)	15	(9.5)	19	(11.9)	41	(25.8)
	Total	41	(25.8)	78	(49.0)	40	(25.2)	159	(100.0)

Chi-square = 17.87
 p. 01

CHAPTER V

CONCLUSIONS

All human social behavior is the subject matter for the social scientist. His search is for an explanation of the causes and consequences of patterns and processes of that behavior. Measurement of social behavior is not an easy task and social scientists are continuously refining ways of measuring behavior. In this study measurement of social behavior was limited to the responses of individuals who were asked to recall their activity in the area of social activism. Methods of observation of behavior would be more reliable but also more difficult when considering the time factor and financial limitations.

Many reject the proposition that religious behavior can be analyzed and explained by scientific methods. Social scientists are still developing ways of measuring religious behavior. The particular interest of this study is to explore religious beliefs in their relationship to activity in regard to social problems.

The time in which the research was done, late Spring, was not the best time because of increased activities at the end of the school year. Mornings and early afternoons had to be used for interviewing. This then did not permit the interviewing to an even sample of men and

women. The reason for the delay in completing the analysis is also related to my having to leave the area and communicate from a distance. Inadequate tests on the data are also related to distance.

THEORETICAL CONTRIBUTIONS

The theoretical objective of this study was to provide a framework within which to study religious belief as a major determinant of social behavior, to examine religious belief as a determinant in its own right. Measurements of religious beliefs are scarce and do not always include the sophistication of modern theology. Measurements of belief must always be updated to include the movement of modern theology. The items used in this study will not be able to be used exactly as stated in future studies. Some of the wording of the scale used in this study was a bit too sophisticated for a certain segment of the population measured. Further use of the items will have to take this into consideration.

Wenzel (1971) concludes her analysis by stating that the ability to single out and scientifically demonstrate those conditions under which religious belief maintains optimal relevance is particularly important at a time when the literature abounds in prognosis of the demise

or decline of the influence of religion on contemporary American society.

This study, then, ^{does offer} ~~can be~~ further evidence that types of belief do comprise an independent and valid dimension of ^{participation} ~~religiosity~~. Further refinement and more precise measures must be constructed for future research, but ^{that of course is beyond the scope of this effort} ~~the necessity of doing so~~ has been demonstrated and the hesitency to measure religious belief should be somewhat alleviated.

There is considerable amount of research of citizen participation and the multiple variables that influence participation or lack of it (Evan, 1957; Milbrath, 1965; Spiegel, 1968; Young and Mayo, 1959). Mindful that this phenomena has not been explored thoroughly in this study, further research will have to explore the influence of value orientation or basic belief patterns on citizen participation. With the controversy regarding participation of church members in social problems, and the polarization resulting, the result of this study could give impetus to further research on the influence of belief patterns on social activism.

Definitions of social activism will have to be refined and changed as the emphasis on certain problems is shifted. The issue of pollution may not be an issue in the future demanding citizen involvement. More sophisticated kinds of citizen participation may demand a different type of measurement. But it seems that this study could lead researchers

to ask the question again; How and why do people get involved in social problems?

METHODOLOGICAL CONTRIBUTIONS

The methodological objective of this study was to design adequate measures for testing the hypotheses. The religious belief scale, despite the limitations already mentioned, can be used adequately on varied populations.

The organizational membership scale, although a reliable scale, was not as valid a measure of social activism as the definition stated. The inclusion of recreational and purely socializing kinds of formal organizations clouded the overall picture of social activism.

The issue involvement scale does provide one of the initial steps toward the development of a measuring instrument. Adapted from Milbrath's hierarchy of political involvement, it can, with further testing, develop into an adequate measure of informal participation. The property of cumulation is of importance to social planners.

Popper (1957) states that because a sociologist's aim is to establish theories as well as he can he must test them as severely as he can; that is, he must try to find fault with them, to falsify them.

Only if he cannot falsify them in spite of his best efforts can he say that they have stood up to severe tests. This is why the discovery of instances which confirm a theory means very little if he has not tried to discover refutations. For if he is uncritical he shall always find what he wants.

The danger in this study is to conclude more than is permitted with the use of the chi-square test. Further tests on the data are necessary to draw any further conclusions than have been drawn. Other tests which could have added to the analysis are the Pearson product-moment correlation coefficient. This statistic is commonly symbolized by "r". In the hypothesis causal relationships between the independent and dependent variables could have been found. By testing the direction and strength of the relationships between belief and involvement, it is possible to estimate the degree of confidence in predicting that such relationships exist in the population sampled.

Not to justify the inadequacy of statistical testing found in this study but to look at one consideration that a philosopher of science argued, (Kemeny, 1959) is that the actual step of accepting or rejecting a hypothesis is a non-scientific one. That an existential choice is involved in verification. We enter into the realm of the subjective in verification. C. Wright Mills (1959) speaks of the implication of this for sociology:

For what level of verification ought workers in social science be willing to settle? We could of course become so exacting in our demands that we should necessarily have nothing but very detailed exposition; we could become so inexacting that we should have only very grand conceptions indeed.

APPLICATIONS

The finding of this study is that there is a relationship between a person's belief and his action in regard to social problems. It seems then that this is particularly important for Roman Catholic parishes generally and Catholic parish leaders in particular. If religious belief is related to behavior patterns, then the place to begin to move people to influence social change may be at the basic level of the cognitive; the pre-dispositions to action. The place in the practical realm for the Catholic parish would be the pulpit, the classroom; on the instructional level.

The need to reemphasize the influence of religious belief is particularly important at this time when the influence of religion on contemporary society is being questioned. The experience of parish leaders who cannot use the techniques of the sixties to arouse participation in social problem solving may need to look into motivational techniques and basic value orientations.

This study could be replicated with a larger sample of people including the rural part of the archdiocese. A case study of one particular parish is also a possibility.

A conclusion which may have a theological bent seems appropriate. Once the Christian grasps the notion that God's work must first be his, that man's mission is to help others, then he can look around and see what must be done. Everything begins with the believer, and we don't seem to have developed enough believers.

APPENDIX A - Letter of Introduction to Pastors

COPY

Pastor
Parish
Address

Dear _____:

Each year our office plans to sponsor an attitudinal study of our Catholic people. Last year we studied vocations. The results of this study have been made to the Vocations Office and will be communicated to the people of the archdiocese soon.

This year we would like to study social justice. The Synod of Bishops' document, Justice in the World, states:

"The Church's involvement in action for justice will remain ineffective if it is not given flesh in the life of our local churches...We also ask episcopal conferences...to set up centres of social and theological research." (Justice in the World, 11/30/71).

The results of this research should be very helpful for pastoral work, especially by the committees on Christian Service and Human Affairs.

Sister Janet Baumert has offered to do her M.A. thesis at UNO on this subject. She has adopted a sampling method which includes _____ parish. She will visit you about the possibility of drawing a random sample of parishioners for the study.

I do appreciate your help in this. If, for some reason, you cannot have a sample taken let me know.

Thank you!

Sincerely,

Rev. Gerald J. Burbach

APPENDIX B - Parish Sample

	Population	Number Sampled	Actual Returns
Mary Our Queen	5200	26	20
St. James	3424	17	13
St. Bernadette	2700	14	14
St. Bernard	6070	30	25
St. Margaret Mary	3500	13	9
St. Richard	3849	19	11
St. Cecilia	8000	40	38
St. Patrick	2300	12	9
St. Rose	1215	7	6
Holy Ghost	3600	18	14
		<hr/>	<hr/>
		200	159

APPENDIX C - Letter of Introduction to Parishioners

April 17, 1972

Dear Parishioner:

I am conducting a survey designed to study patterns of religious belief in relationship to membership in various kinds of organizations. Your cooperation is appreciated, for I feel that you can make an important contribution to the understanding of this area of Catholic life. I think also, that you will find this is an interesting experience.

Within the next week another interviewer and/or I will contact you to arrange a time that is convenient for you. The interview will take about 30 minutes. Information that you give us will be used for research purposes, and your answers will be treated with the strictest confidence.

Thank you for your courtesy.

Sincerely,

Sister Janet Baumert

Part I

1 - 4

Fill in the blanks or circle the letter of your response.

1. What is your age? _____ 5 - 6
2. Sex: 1. male 2. female 7
3. How many years of school have you completed?
 1 2 3 4 5 6 7 8 9 10 11 12
 13 14 15 16 17+ MA PhD 8 - 9
4. What is your marital status?
 1. single 4. divorced
 2. married 5. widowed
 3. separated 10
5. How many children do you have? _____ 11
6. How many years have you been a member of your present parish? 12-13
7. What is your full-time employment at the present time? (if retired, indicate it) _____ 14-15
8. Circle the category of your yearly full-time employment income.
 1. \$3000-4999 3. \$10,000 - 14,999
 2. \$5000-9999 4. \$15,000 and over 16
9. List any part-time jobs you have and check if they are volunteer or paid work.
 _____ volunteer _____ paid 17-18
10. Indicate the category of your yearly part-time employment,
 1. \$1500-2999 3. \$6000-8999
 2. \$3000-5999 4. \$9000 and over 19

Part II

Please circle your response.

1. definitely agree
2. agree somewhat
3. undecided
4. disagree somewhat
5. definitely disagree

- | | | | |
|------|---|-----------|----|
| (11) | I believe authority in the Church should be shared by bishops, priests, and laity. | 1 2 3 4 5 | 20 |
| 12. | The Church should stick to religion and not concern itself with social and economic problems. | 1 2 3 4 5 | 21 |
| 13. | The pulpit is no place to discuss political and social matters. | 1 2 3 4 5 | 22 |
| (14) | The Christian apostolate means to me the attempt to reveal Christ to the world by incarnating His love in all areas of human life and society. | 1 2 3 4 5 | 23 |
| (15) | Christians should be actively involved in bringing justice to the world. | 1 2 3 4 5 | 24 |
| 16. | The fundamental requirement of Christianity is to keep beliefs free from doctrinal error and personal life free from vice. | 1 2 3 4 5 | 25 |
| 17. | The Church has no commitment to the secular world. | 1 2 3 4 5 | 26 |
| 18. | God speaks through the authority of the Church, and it is necessary to obey that authority at all times. | 1 2 3 4 5 | 27 |
| (19) | We should apply our Christianity in every sphere of life. | 1 2 3 4 5 | 28 |
| (20) | God speaks in diverse ways through events, other persons, and my own conscience, as well as through the Bible and Church authority. | 1 2 3 4 5 | 29 |
| 21. | Salvation depends on availing oneself of the graces through the Mass and the sacraments. | 1 2 3 4 5 | 30 |
| 22. | Worship of God and service of man should be completely separate. | 1 2 3 4 5 | 31 |
| 23. | Because contact with the world can be a danger to salvation, Christians should be careful about getting too involved in such things as politics and social movements. | 1 2 3 4 5 | 32 |

24. I think that celebrating the Eucharist with a group of people helps me to develop deeper personal bonds with them. 1 2 3 4 5 33
25. The Church is a social system sharing responsibility and guilt for present world conditions. 1 2 3 4 5 34
26. Communication among men will count very little in heaven because the individual will be absorbed in contemplating God. 1 2 3 4 5 35
27. God's mercy can be sought only through the Church, not directly. 1 2 3 4 5 36
28. I regard the recent liturgical changes as a radical departure from the true tradition of the Church. 1 2 3 4 5 37
29. When I hear the Gospel words: "Love your neighbor as yourself," I think of all people, of whatever color or creed as my neighbor. 1 2 3 4 5 38
30. Since Christ speaks to us through the events of our times, Christians cannot be apostolically effective in the world unless they understand and respond to social and political conditions. 1 2 3 4 5 39
31. "Alone with the great Alone" expresses well to me the idea of God and the ideal of perfection. 1 2 3 4 5 40
32. Church members should devote their time and energy mainly to activities sponsored by Catholic groups. 1 2 3 4 5 41
33. Only religious can be said to have a vocation in the proper sense of the term. 1 2 3 4 5 42

Part III

57

In the following kinds of organizations, circle as many numbers as correspond to your activity.

1. Member
2. Attend meetings
3. Contribute financially
4. Member of committees
5. Officer

34. Parish Human Relations Board	1	2	3	4	5	43-44
35. St. Vincent de Paul	1	2	3	4	5	45-46
36. Legion of Mary	1	2	3	4	5	47-48
37. Men's or Women's Group	1	2	3	4	5	49-50
38. Business or Professional Org.	1	2	3	4	5	51-52
39. Labor Union	1	2	3	4	5	53-54
40. Alumni Associations	1	2	3	4	5	55-56
41. Knights of Columbus	1	2	3	4	5	57-58
42. Lions or Rotary	1	2	3	4	5	59-60
43. PTA	1	2	3	4	5	61-62
44. Political Party Club	1	2	3	4	5	63-64
45. Chamber of Commerce	1	2	3	4	5	65-66
46. League of Women Voters	1	2	3	4	5	67-68
47. Other civic-political group	1	2	3	4	5	69-70
48. Citizen Corps	1	2	3	4	5	71-72
49. Peace Organization	1	2	3	4	5	73-74
50. Nebr. Civil Liberties Union	1	2	3	4	5	75-76
51. Friends of National Welfare Rights	1	2	3	4	5	77-78
52. Bowling League	1	2	3	4	5	79-80
53. Woman's Club	1	2	3	4	5	51-6
54. Athletic Club	1	2	3	4	5	7-8
55. Literary, Art or Music Club	1	2	3	4	5	9-10
56. Discussion or Study Club	1	2	3	4	5	11-12
57. Other	1	2	3	4	5	13-14
58. Other	1	2	3	4	5	15-16

1 - 4

Part IV.

58

For the following kinds of issues circle as many numbers as correspond to your involvement.

1. Read books, articles; study legislation.
2. Discuss with family, friends and groups.
3. Distribute literature, make posters, wear buttons, use stickers.
4. Contact public leaders, take public stand, allow name to be used; contribute money.
5. Organize drives, programs, work as volunteer, serve on committees.

59. Abortion	1	2	3	4	5	17-18
60. Consumer Education & Rights	1	2	3	4	5	19-20
61. Education, local control & rights	1	2	3	4	5	21-22
62. Courts, Crime, Police	1	2	3	4	5	23-24
63. Local neighborhood issues	1	2	3	4	5	25-26
64. Local & National politics, elections, candidates	1	2	3	4	5	27-28
65. Mental Health	1	2	3	4	5	29-30
66. Peace, war, Vietnam	1	2	3	4	5	31-32
67. Developing nations, Third World	1	2	3	4	5	33-34
68. Pollution, Environment	1	2	3	4	5	35-36
69. Race & Ethnic Relations	1	2	3	4	5	37-38
70. Religious, Ecumenical, Church Reform	1	2	3	4	5	39-40
71. Population	1	2	3	4	5	41-42
72. Senior Citizens	1	2	3	4	5	43-44
73. Women's Rights	1	2	3	4	5	45-46
74. Drugs, Alcoholism	1	2	3	4	5	47-48
75. Poverty, Welfare, Housing, Jobs	1	2	3	4	5	49-50
76. Other	1	2	3	4	5	51-52
77. Other	1	2	3	4	5	53-54
78. Are you on the board of directors of any of the organizations mentioned? _____ Yes _____ No						55
79. If yes, which one(s). _____						56-57
80. On which issues have you been involved in the past month?						58-59
81. In the past month what action have you taken on any of the above issues? 1 2 3 4 5						60-61

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